The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, MAY 27, 1871. [No. 13.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Since Monday last the Versailles troops have been in Paris, and that metropolis of beauty has been all the week the scene of slaughter and devastation. The Communists [illegible] emselves for their defeat by the [illegible] of palaces, galleries, monuments, [illegible] have set fire to the Tuileries, the [illegible] many dynasties, and completely [illegible] it; they have also set fire to the [illegible] it whether the galleries so famous [illegible] orks of art have been destroyed or [illegible] et known. The Versailles troops [illegible] eir best to save them. A tre- [illegible] xplosion in the centre of Paris, [illegible] ubtless that the Communists have [illegible] lfil their threat to blow up the [illegible] far they have succeeded, is not [illegible] e time we write. The insurgents [illegible] ded; the Germans refuse them [illegible] egress; they were still fighting [illegible] barricades in the Place Vendome [illegible] de la Concorde, on Thursday; from [illegible] may infer that the troops of M. [illegible] d not then penetrated as far as the

[illegible] Caste the right to excommuni- [illegible] is is to be tested in our courts of [illegible] ons for defamation have been com- [illegible] gainst caste-bodies in Bombay and [illegible] seems to us that the right to ex- [illegible] member belongs inherently in every voluntary association, and is generally embodied in the conditions of membership. Men who associate for any purpose have a right to determine the conditions of membership, and to exclude those who do not conform to them. It may be urged, perhaps, that a Caste is not exactly a voluntary association, but one in which membership is a privilege of birth.

—The Rev. William Taylor lately visited Meerut upon the invitation of the English Chaplain; the Scotch Chaplain allowed him the use of his church. The meetings on week-nights were attended by 60 or 80, and those on the Sabbath by 200. A considerable number were awakened and, it is believed, found pardon and peace. With the concurrence of both ministers, Mr. Taylor organized a fellowship class of thirty persons to meet weekly. Mr. Taylor has since been labouring in Delhi, in connection with Mr. Smith of the Baptist Mission, preaching daily to Natives and on the Sabbath to soldiers and civilians. Mr. T. will shortly proceed to Umballa; after that he will spend two or three months in Bijnour, Nynee Tal and Paori.

The *Indian Mirror*, defending its article about Hindoo widows, says:

"The *Bombay Guardian* perhaps is not aware that there is great difference between Hindoo society in Bombay and Bengal. In Bengal a widow's head is not shaved. Far from being reduced to 'a menial; or regarded as' an outcast, 'her principal duty is to take the most prominent part, next to the Brahmin, in all the religious ceremonies of the Hindoo home. She is allowed greater liberty and authority, especially when she is of an elderly age, than anybody else in the family. Everybody eats and drinks what she touches or cooks, but the food, like that of a Brahmin, is defiled by another's touch. In times of sickness or misfortune, all members of the family look up to her, and expect from her the help which she almost instinctively renders. As a mother, as a sister, as an aunt, she is of the greatest possible use to the household. She is certainly considered unfortunate, but her misfortune gives her the character of sacredness. It is for this reason we maintain that a widowed Hindoo lady, unless she be widowed in very early age, does not, except in exceptional cases, require to be remarried.'"

We are thankful to our contemporary for the information mentioned. We are happy to learn that the Bengallee widow has such a singularly happy lot. We do not yet see clearly how the fact of being deprived of her natural protector, should have such a remarkably elevating influence upon her character. 'The widows of our households have ever been the guardian angels of the family circle, ministering to the wants of every body within that charmed circle,' said the *Mirror* before; and now he tells us that the widow is of the greatest possible use to the household, and is invested with the character of sacredness. One is ready to wish that a kind Providence might increase the number of these guardian angels manifold. But we naturally ask for some explanation of the surprising result. The only explanation given is this: "Her principal duty is to take the most prominent part, next to the Brahmin, in all the religious ceremonies of the Hindoo home." Well, what are these religious ceremonies? The chief of them is the daily *pooja* rendered to the family idols; and this brings us to the startling discovery that the worship of Hindoo idols is eminently elevating and sanctifying. It is commonly supposed that to be much occupied with Krishna, Gunesh, Kalee and the other Hindoo deities was the surest way to bring about moral degradation; no one has protested more vehemently against idolatry than the Baboo Chunder Sen; what then are we to make of the extraordinary admission that they who have most to do with idol-worship and the Brahminical priest of the household, attain to a remarkable degree of religious sanctity and spiritual elevation combined with most practical and self-denying usefulness? If we receive the Baboo's testimony concerning the Bengallee widow, what are we to do with his testimony concerning Hindoo idolatry? If the one witness be true the other must be erroneous.

We learn from the Report of the Church Missionary Society in Western India for 1870 that there are twelve European missionaries in the field, if we include the Rev. Mr. Weatherhead, who is expected in about two months. The communicants are 244; adults baptized in the year, 13. A number of the facts mentioned in this Report have already been noticed in our columns. We present a number of extracts in our Miscellany. The receipts have been, Subscriptions and donations Rs. 14,130; Grants from Government Rs. 5,323. It must not be supposed however that the grants-in-aid are anything like one-third of the expenditure. The salaries of European missionaries are paid from home and not included in these tables. If the grants were one-third of the total expense of the schools, they would not be greater than they are in some parts of India. In Madras they often amount to one half. The grant to the Money Institution last year was Rs. 1,618. We have beside us the Report of the Calcutta Committee of this same Society, and a comparison of the two shows that the grants in Bengal are far higher in proportion than they are here. The pupils in the Money School number 350; those of the Jay Narayan's College, Benares, 580; the former receives a grant of Rs. 1,618, the latter of Rs. 4,012. The Principal of this College was lately in Bombay, examined the Money School, and said that it compared favourably with his own institution. At St. John's College, Agra, there are 446 boys; the total expense, exclusive of missionaries' salaries, is Rs. 15,838 and the grant amounts to Rs. 10,071. It is well known that the rules with regard to grants-in-aid, either in themselves or in their application, are far more stringent in this presidency than in other parts of India. And this helps us to understand the remark of the Principal of the Money Institution, "I believe that our connexion with Government is an unmixed evil." The subjection of the School to Government inspection is really a subjection to Government dictation; the Inspector becomes the real ruler of the school; the studies that he favours are those that the students are to regard as important; those that he ignores they despise; and as the standards are high, the work allowed by him demands all their time and strength to master it even approximatively; the religious studies for the sake of which the School is established are virtually, however much the teachers may strive against it, shoved aside; and all this for the sake of a grant that the Christian public would far more than make up if the Mission were to renounce it, a grant representing 15 or 20 per cent. of the total expense.

The grant-in-aid system, as shown by the Educational Despatch of 1854, was designed to furnish Government with the means of vastly extending its educational work in India beyond what could be accomplished by the schools actually established by the Educational department. A letter signed Q. R., in the *Times of India* of May 25th, shows conclusively by testimony gathered from Mr. Peile's Report for 1869-70 that

the cost to Government of aided schools is notably less than the cost of their own institutions, in other words that the fullest extension of the benefits of education requires a much larger employment of the grant-in-aid system. A school of the High-school class of 200 boys would cost Government at least Rs. 8,400 per annum; but as an aided school, it costs Government *actually* Rs. 3,000, and never could *possibly* cost more than Rs. 4,000; as a matter-of-fact several such aided schools could be supported for the cost of one purely Government school. To this day the aim of the Educational Despatch of 1854 has been frustrated; there has been, *somewhere*, a strong bias directing the current of expenditure toward the Government institutions. In these there are many excellent berths for Professors, and the professional interest is naturally in favour of a large expenditure on the small number of Government schools, rather than upon a much larger number of aided schools. We have here presented to us matter of serious and not very pleasant reflection. What we yet need to see is a comparison of the three Presidencies with reference to this matter of grants-in-aid, that we may learn what special causes have tended in this Presidency to hinder the development of the grant-in-aid scheme embodied in the Despatch of 1854.

THERE are 112 congregations of Native Christians connected with the Calcutta Committee of the Church Miss. Society. These stretch all the way from Calcutta to Peshawar. 18 of them are in the Santal country, and 46 in the Kishnaghur district. The total number of communicants is 2,324. 115 adults were baptized last year.

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PAUL IN THESSALONICA. II.

A cursory reading of the narrative in the Acts might lead one to suppose that Paul was only about three weeks in Thessalonica. 'Three sabbath-days he reasoned with the Jews out of the Scriptures.' But it is evident from the epistles that he was there a longer time, say, for some months. The major part of the converts appear to have been Gentiles, for Paul speaks of them as having turned from idols to serve the living God; so that we naturally infer that after the period of synagogue preaching mentioned, the apostle found a door of access open to the Gentiles. He did not leave the Christians of Thessalonica until he had organized them as a church, and spent some time in preaching to them on all the great topics connected with Christian edification and usefulness, the kingdom of Christ, and prophecy. They seem to have had time to become well acquainted with him, his manner of life, his principles. The three sabbath-days, Jewish sabbaths, refer to the period during which the Jews allowed him the use of their synagogue for the preaching of the Gospel. After the conversion and baptism of some of their number, and of a considerable number of proselytes, they turned against him, though for a while they contented themselves with excluding him from the synagogue and disclaiming all fellowship with him.

We learn from the epistles that Paul laboured at his handicraft in Thessalonica, and that it was thus that he supported himself. And he continued to do so after a church had been formed, and when he might have been expected to rely upon the converts for a support. "Nor of men sought we glory, neither of you nor of others, when we might have been burdensome as the apostles of Christ." "For ye remember, brethren, our labour and travail; for labouring night and day because we would not be chargeable unto any of you, we preached unto you the gospel of God." Let us, in passing, notice the plural 'apostles;' this seems to indicate that Timothy and Silas joined him in manual labour, working for their own support. In the second epistle (iii. 7—9) he says: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." As they knew all about it, it is not likely Paul would have referred to the matter, if there had not existed a special reason, shown in the context. "We hear that there are some among you who walk disorderly, working not at all, but are busybodies." And in the first letter also, iv. 11, 12.

Paul, we know, was by trade a tentmaker. We are told that at Ephesus where he spent three years, and at Corinth where he spent two, he laboured at this trade; and the first epistle to the Corinthians shows that he attached great importance to this principle of self-support which he had laid down for himself. From all that he says about it, we gather that he was influenced by the following considerations:

1. It is more blessed to give than to receive. In Ephesus he earned not merely enough for his own support, but was enabled to assist some of his colleagues in the ministry.

2. He was thoroughly disinterested in the ministry of the Gospel committed to him; but he had to do in the first instance with unbelieving men, full of prejudice against the Gospel and ready to believe that Paul and his companions were simply religious adventurers, seeking their own honour and advantage, and it was desirable that his disinterestedness should be manifested to them in a way that they could not fail to understand.

3. His earnest desire was that the converts whom the Lord gave to him in any place, should be kept from covetousness and other forms of selfishness, and therefore he sought to embody in his life as conspicuously as possible, consistently with the best discharge of his spiritual duties, the example that he would have them follow. In Thessalonica he gave full proof of this disinterestedness, and is enabled in his letters to appeal to the church with great confidence. "For our exhortation was not of deceit, nor of uncleanness, nor of guile; neither at any time used we flattering words, as ye know, nor a cloke of covetousness." "Not because we have not power, but to make ourselves an ensample unto you!" His manual labour was not a blind, a feint; kept up until converts had been gathered when he burdened them with his support; but he persevered in it till he left the city.

4. He desired especially that the elders of the churches planted by him, would imitate him in this particular and earn their own support where possible, rather than receive it from the church. To the elders of the Ephesian church he says: "I have showed you all things how that so labouring ye ought to support the weak."

Whether any time elapsed after the arrival of these Christian preachers at Thessalonica before they obtained employment, we cannot say. Paul tells us (twice) that they laboured night and day; also that they wrought with labour and travail; evidently it was no child's play, they were in earnest about it. But we know that the apostle Paul was a man that required but little; having food and raiment he was content, and even when he wanted them was content; a very little would suffice for his maintenance. Timothy was like-minded; Silas also, we may believe. Whence then the necessity of working day and night? This arose from the fact that they had the Gospel to preach; when much of the day was taken up with evangelistic or pastoral work, it became necessary to ply [illegible] at night. Their great aim was [illegible] the word, and they eagerly seized [illegible] opportunities to do this presented [illegible] seeking afterwards by diligence [illegible] the tent-work which they had in h[illegible]

MIRACLES.

A recent writer who evidently [illegible] that he expresses the mind of the [illegible] world, says:

"Every science assumes that [illegible] Nature . . . are never for a m[illegible] pended; . . . an apparent mira[illegible] before our very eyes will never a[illegible] conviction to an educated man."

Science takes knowledge of [illegible] modern times it has greatly enl[illegible] scope of its observations, and pu[illegible] researches in all departments of k[illegible] with wonderful success. Science [illegible] recognized the uniformity of na[illegible] scientific men only, but every n[illegible] child has done this. All that a [illegible] child does, from morning to nigh[illegible] declares his recognition of the unifo[illegible] the processes of nature. The confidence with which he eats his food, with which he rises, sits, walks, reclines, speaks, breathes, rides, sleeps, performs all the functions connected with ordinary life, is simply his confidence in the uniformity of nature's processes. The diffidence with which he takes in hand anything new, is expressive conversely of the same thing; he is feeling after the law, the usage of nature. The people who witnessed the works of Jesus were just as convinced of the uniformity of the processes of nature as the scientific men of the present day are; the latter have pushed their researches further and got much better acquainted with the things that exist and the conditions to which they are subject and their properties than our ancestors were. But what is overlooked by the author above-quoted, is that a miracle assumes the uniformity of the laws of nature quite as much as science does; a miracle would be an impossibility if it were not for the uniformity of those processes. Just in the degree that you take away from their uniformity, you make it absurd to speak of a miracle. To assert a miracle is to assert the absolute inviolability of the laws of nature, except by Him who imposed those laws. For instance, the man whose eyes Jesus had opened at the pool of Siloam, declared strongly, "Since the beginning of the world hath it not been heard that any man opened the eyes of one that was born blind." No

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scientific man could insist more strongly than he upon the law, which might be thus stated: Men born blind cannot receive sight by any power in nature; if one receives sight by the mere touch of a hand or a mere word, we know that the same Almighty power and wisdom that ordained the law, and that created man with sight in the beginning, is present to complete what was left unfinished in this man's creation. Do we make void the law? On the contrary, we confirm it; the law is maintained in its integrity. Will any one say, because God has created a world with a definite constitution, that he therefore abrogates all power except what is concerned in the upholding of that constitution? That he cannot, for instance, destroy the world? Even scientific men allow that worlds have been destroyed; that millions of processes have been brought up sharp and interrupted for ever; how preposterous then for any one to assume that God may not, for a sufficient reason, in a way that shall render highest honour to the uniformity of his own laws, interrupt the action of one of those processes, for a moment? Here is a piece of mechanism; marvellous in its complications and in the felicity of its final results; the mechanician that contrived it, by pressing his foot upon an unseen spring supplies the motive power on which all its action depends; but some of the by-standers affirm that the power is wholly in itself, that there is no dependence upon any external power; the mechanician moves his foot and the whole machine stands still at once. The maker never intended that the machine should be credited with the glory of self-direction; *his* perfections are what it is intended to illustrate; this it does by the beautiful regularity and persistency of its movements, by the uniformity of its processes; but there may come a time when the very perfection of the engine shall lead men to overlook its dependence upon the superintending mind, and to ignore the latter; then the very end contemplated in the wonderful structure, can only be secured by a momentary suspension of the impelling power, by a slight movement of the mechanician's foot. So is it in this wondrous world, where the heavens declare the glory of God and the firmanent showeth his handiwork. All is intended to show forth the perfections of Him whose name is love, and whose tender mercy is over all his works, but whose chiefest gift to man is the revelation of Himself. The uniformity of the processes of nature is absolutely necessary, not as an end, but as a means to the well-being of man, by inspiring him with confidence in the divine Author. But what if, after a time, the very perfection of the works of God, the very constancy and regularity of all the processes of nature, should lead men to lose sight of the Author, and to deny the dependence of nature upon a superintending mind? Instead of seeing the glory of God, his wisdom and power and goodness, in the heavens and the earth, men see nothing but the works themselves; such being the case, the very end for which the uniformity of nature was instituted requires that there should be a momentary suspension of that uniformity, the very word 'suspension' involving however the idea of the continued existence of that which is suspended.

We see by this line of argument how utterly fallacious is the reasoning of Hume, when he appeals to the constant experience of men in the uniformity of nature as evidence that miracles are not credible. This constant experience is the very thing that we appeal to when we affirm that the works of Jesus were miraculous; this constant experience is the very condition demanded by the miracle, without which it could not be. Constant experience may well lead us to mistrust and hold at a distance alleged miracles, until we prove them and ascertain whether they are what they profess to be. But constant experience and a genuine miracle both equally recognize the uniformity of nature.

As for the singularly thoughtless dictum that miracles are impossible, it amounts to this that God has no power but what he has actually put into the machine of the universe, and that he cannot, for the more perfect accomplishment of the very object contemplated in the machine, put a stop to it or to any of its wheels at any moment; in other words that the machine is become mightier than its Maker.

WHAT IS TRUTH?

Whosoever forsaketh not all that he hath, cannot be my disciple. (LUKE xiv. 33.) This shows us what is meant by counting the cost in v. 28. He that would be a follower of Christ must look not only on the bright side, but also on the dark side of discipleship; must understand what obstacles and trials may *possibly* arise; the forces of the adversary; the sacrifices that *may* be involved. If he looks around and sees Christians living with not much of conflict or trial, and infers that no greater burden will be put upon him, and on the strength of this joins the church, he will find himself unequal to the task which he has taken in hand. All discipleship that is founded upon a comparison of the strength in us with that which is in the world, will result in failure and defeat. He that cometh against us is mightier than any resistance we ourselves can offer, and it is well to know it beforehand and give up the idea of going to meet him with our poor resolutions, our deceitful hearts. But if we do not meet him? we must remain his captives. Meet him we must, but in the strength of Christ. Through him we are more than conquerors. It is half-renunciation that brings such disastrous defeats on Christians; half-renunciation will never obtain for us the strength and wisdom of Christ; except a man forsake all that he hath he cannot have Christ to fight for him, and is sure to be defeated.

This man receiveth sinners. (LUKE xv. 2.) The Scribes and Pharisees considered it a most unbecoming thing in a teacher of righteousness, to receive sinners, disreputable persons, making no distinction between them and the well-conducted classes, eating with them as though they were as good as anybody. It was a stumbling-block in their way, they said; they could not disregard these vital distinctions and therefore could not come to Christ.

Joy in heaven. (7.) Their state of mind bore little resemblance to that of the inhabitants of heaven. Nothing causes these more satisfaction than the conversion of a sinner. The coming of these sinners to Christ meant conversion. Christ and sin were the antipodes of each other. It is very true that the people of God must bear witness against evil, must have no fellowship with works of darkness, must be very careful what they even seem to countenance; but their testimony must be accompanied by efforts to save men from their sins. The Scribes and the Pharisees thought it enough to denounce; they knew nothing of any gospel for sinners.

Ninety and nine just persons. Let us admire the gentleness of our Lord's procedure. He knew well how much of hypocrisy and vain religiousness, how much of covetousness and bad influence belonged to these Pharisees; and some that we know would have delighted to pour out a vial of indignation upon their heads, in return for their murmurs. But Jesus showed a remarkable deference in his reply; he accepted their account of themselves, that they were just, not needing any repentance to gain for them the favour of heaven; he would not now dispute this; if he had been of our sort, he would have replied to their accusation, by exposing their hypocrisy and pride and hollowness; but no; he condescends to argue with them from their own standpoint, and to point out that the recovery of the lost must be regarded in heaven as matter for congratulation above what the constancy of the upright would be. If they were disposed to draw inferences, they might draw this, that their state of mind was very different from that which prevailed in heaven and that some change must take place in them before they would be fit for heaven. And *we* may draw the inference that a Christian who does not care for the salvation of sinners, is not one of Christ's.

This my son was dead and is alive again. (24.) This parable of the Prodigal Son was spoken to show that it was a right thing in Jesus to receive the sinners that came unto him. They came because they saw that the Son of Man had power on earth to forgive sin. This observation is sufficient to show the error of those who use this parable to prove that there is no need of a Mediator, and that God, without Christ, will receive all who come to him. God is not merely a loving Father; he is a righteous Sovereign and has to guard his universal kingdom from the tremendous injuries inflicted by sin, and when he forgives it must be in a way to secure all the interests connected with his authority as King and Law-giver. It is a great error to suppose that we honour Christ's words when we endeavour to find the whole Gospel in every parable. This false method of exegesis is much in vogue among certain Bible-readers, and they delight in making words that seem to have a very humble mission tell all manner of great truths. This tends to discredit Scripture, by giving great scope for the imagination. Anything can in this way be made to teach anything. Led away by this fanciful method, some have not hesitated to bring in new doctrines, in order that their theories may appear sound. Generally a parable is meant to teach some one particular point. The parables in this chapter are intended specially to show that it is a fitting thing to look after the lost and seek their recovery, as God is glorified in their conversion. His grace appears in upholding his saints; but still more signally in converting the sinner from the error of his way. Gradually, the Lord Jesus comes nearer to the Pharisees and Scribes; in this parable of the Prodigal Son, the conduct of the elder son is intended to illustrate the ungraciousness of the Pharisees in murmuring because Christ received sinners; the Lord still allows their estimate of themselves to pass, reserving for the parables that follow to take up this particular and show that they were far from having the righteousness they professed to have.

The lord commended the unjust steward because he had done wisely. (xvi. 8.) The master of the steward admired the sagacity and promptness of the latter in having made the most of the little opportunity given him. He had received notice of dismissal; was not yet dismissed; there was a little moment in which his stewardship was available, and the man improved this in such a way as to make some friends for himself. The Pharisees and Scribes, all who sat in Moses' seat, were, through the ministry of Christ, receiving notice of dismissal; if they would understand the times, they would see that the friendship of those whom they despised, the publicans and sinners who came to Christ, would serve them far better than their riches; if they would sell what they had and give to the poor, their day of authority might pass away (at the day of Pentecost), but they would be remembered at the throne of God by those whom they had befriended, and in answer to their prayers the grace of God might come to them and bring them into the everlasting kingdom of our Lord and Saviour Jesus Christ. They were (nominally) stewards of God, having the care of God's people committed to them, but as they were living for themselves, seeking their own, not fulfilling their trust, their mammon was the mammon of unrighteousness. The true significance of these parables is lost by neglecting the main, obvious lesson of the whole taken as a whole, and by seeking a spiritual interpretation for each little bit.

He that is faithful in that which is least is faithful also in much. (10.) By the least is here meant the riches of this world, whether much or little, compared with the true riches. If a man who has property is using it as though it were all his own, for his own mere pleasure, sinking the thought of stewardship, there is surely no reason why God should commit to him the true riches. He is tested by what he has and is found wanting. But if a man remembers his stewardship, and conscientiously administers his goods, there is some reason to believe that God will give him some higher trust; give him a spiritual instead of a temporal ministry. There is no man who is not tested; no man who has not something committed to him; no man without the opportunity of showing faithfulness.

Instead of indulging in vain desires, how much better to take account of stock, recognize it as the Master's, and show all good fidelity in the use of it. (Isaiah lviii. 10, 11.) And here we see that the object of the parable of the unjust steward is to commend faithfulness and not injustice.

Your own. (12.) This is the same as the true riches. The riches of God's grace in Christ. The perfect law of liberty. As a matter of fact, how many who suppose they have embraced the Gospel, are using it selfishly, seeking their own peace and not the salvation of others? No man can obey two conflicting rulers, self and God.

Epitome of News.

Saturday, May 20, 1871.

—The Singapore-Hongkong Telegraph Cable Expedition started from Singapore at eight o'clock yesterday morning.

—The following curious statistics were given in a speech recently delivered by Mr. J. C. Parkinson at the Quarterly Court of the Masonic Boys' School:—"In round numbers, some forty thousand pounds are spent in Freemasonry every year in London alone, and with the exception of an independent sum of some seven thousand pounds which London contributes to the Masonic charities, what have we to show for this vast amount? 'Leather and prunella.' Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars, aprons, silvering, gilding, and show, represent a far larger expenditure than we bestow upon either the succour of the orphan or the relief of the distressed. During the past twelve months, more than six thousand certificates were issued by the Grand Lodge of England; as a necessary consequence, more than six thousand aprons were bought; more than seven thousand pounds were spent in this one item of Masonic adornment."

—Two Oude talookdars, one a Hindoo, the other a Mussulman, came to Bombay to see General Barrow embark. One of these, says the *Times of India*, is the same chief with whom General and Mrs. Barrow took refuge during the mutiny.

—A *kossid* from Yezd, in Persia, brings intelligence of some fifty children having been killed and eaten by the starving Mahomedan population.

—Cholera, which had for a brief interval disappeared from Bushire, has again broken out in that city.

—*Times of India*: "We understand that Mr. George Hooper, who for nearly three years has edited the *Bombay Gazette* with conspicuous ability, leaves this city by the mail steamer to-day."

"The Suez Canal has now a depth throughout of 26 feet."

—"The mail from the Persian Gulf confirms the unpleasant report that Major Way, British Political Agent and Consul at Muscat, committed suicide. He shot himself through the head with a double-barrelled fowling-piece, the trigger of which he pulled with his toe."

—As we are to have railways of different gauges in India, some may be interested in the following from a correspondent travelling south in the United States: "When the hour for retiring came, the seats were suddenly transmogrified into hanging couches, on which we were carried horizontally and feet first from Virginia into the heart of North Carolina. At Greensboro', at one o'clock in the night, we were awakened by fierce hammering of the wheels, and we learned that coming upon a new railroad of another gauge, narrower than the one we had been on, it was necessary to draw the wheels nearer, to suit the gauge. This was a novel arrangement, but was successfully accomplished, and, with only the delay of a few minutes, we were on and off. Nothing broke but the day, and that we were glad to see, for to make the very best of night travel, it does not pay for sick or well people if it can be avoided."

—Chunilal Vurjeevandas, a servant, testifies: "I went to my master's house at Tardeo on the night of the 26th ult. at 7 o'clock. At 8 o'clock the said Vas Nurotum Purshotum, the said Seedee Ismail, and Husson Ali came to my master's house. After some conversation, we all went to the stable attached to the bungalow. A light was brought there. The Seedee told me to bring an instrument for digging. I went out and got one from the mallee. I returned with the instrument into the stable. The Seedee told me to dig the ground a little. I dug a little. The Seedee than told me 'let Husson Ali dig the ground,' and he did so. After the ground was dug by the said Husson Ali the said Seedee Ismail asked me for a piece of cloth. I gave him the piece of cloth. The Seedee covered the hole in the ground with the cloth. He then continued to pray for half an hour, after which Husson Ali removed the cloth at the Seedee's direction. I then saw the upper part of a copper vessel in the hole and a snake. The Seedee then told Husson to put his hand into the copper vessel and take out the money. Husson Ali at first said he could not do so, as the snake would sting him, but he afterwards put his hand in and took out a gold mohur. The Seedee handed it to me, and said, 'Don't fear, there are many such in the vessel.' He afterwards asked me for Rs. 525."

The next morning he gave the Rs. 525 but saw no more of the snake nor the gold-mohurs. One of the conjurors has been arrested.

Monday, May 22.

—*Indian Mirror*: "Mr. S. Lobb, the Positivist Principal of Krishnagore College, has commenced to figure quite in a different direction. He has written a flaming letter to the *Englishman* in eloquent defence of that particular phase of republicanism which distinguishes Paris at the present day, and distinguished it still more in 1789. In order to add poignancy to his arguments, he has chosen to characterize men of loyalty in England in very severe terms. Mr. Lobb would defend the proceedings of the insurgents of Paris, because he thinks they are right in 'refusing any longer to submit to the yoke, which has been placed upon their necks by a retrograde priesthood, and an ignorant peasantry.' Mr. Lobb, it seems therefore, is not only against royalty, but even against every form of representative government. It may be very good of Mr. Lobb to say that he deprecates all violence, but the humanity of this profession becomes simply worthless, when he can come forward to defend with unwonted enthusiasm a body of men, who have been distinguished by nothing so much as by their horrible blood-thirstiness and wanton outrages. We know the secret of Mr. Lobb's sympathy with 'the towns of France,' which, he says, have outgrown the 'pagan masses' of the country. The latter have Christianity, the former have no religion at all and call the Divine Being as 'somebody called God.' The Christianity of the country is called 'paganism,' and murder, rebellion, disorder and brutal recklessness are first consecrated by the name of Republicanism, and then defended. What a multitude of sins does that word cover! Whether Republicanism be consistent or not, Mr. Lobb is certainly consistent, for he not only defends Atheism in the abstract, but stands forth as its champion, even when Atheism is identified, as it is in France now, with crimes of the deepest dye."

—*Friend of India*: "A new society has been formed in England for the purpose of investigating and recording the various discoveries made from time to time in Biblical antiquities. The first meeting was held in March and the following papers will shortly be read, on the relations of the Assyrian and Scriptural Chronology: on an Eclipse mentioned on the Assyrian tablets hitherto unidentified; on the Medical Science of the ancient Egyptians; on the Invasion of Egypt by adjacent nations in the time of Menephthah I; on the Ancient Connections of Egypt and Assyria; on ancient Chaldean Inscriptions and their History; on the caverns under Jerusalem; on the Flora of Palestine; and on the Sarcophagus of Oimenephthah I. (Sethos I.)."

—"The Baptist Missions to the Chinese began at Bangkok in 1832. The aggregates in Siam and China proper now are—foreign missionaries, 13; native preachers, about 46; Churches, 10; members 717; baptized from the beginning of the mission about 1,000."

—*Bombay Gazette*: "Mr. Duncan Scott, noted for his energy in following up the dacoits who infest British Burmah, has died under very tragical circumstances. He was in pursuit of a desperate dacoit, whom he brought to bay about eighteen miles north of Thaton. In the encounter which ensued he appears to have been slightly wounded with a *dao*. He then fired at the dacoit, and, as it was subsequently found, shot him dead. Anxious to secure him, however, he sprang forward, and in the darkness fell, when his servant, who was behind him, thinking that he had been overpowered by the dacoit, fired, and killed his master instead."

—The ex-Rajah of Sattara, who has been a State prisoner in Kurrachee for the last twelve years, has been allowed, with the approval of Government, to proceed to the Deccan.

—The Austrian Lloyd's Str. *Apis* met with a heavy cyclone on the 6th and did not reach Aden till the 15th.

—The following, dated 13th, is evidently from a Hindoo source:—"Christianity has begun to find its votaries in this part of the country also. Yesterday a young Hindoo of a respectable family, educated in the languages of the East and English, left home as usual to attend to his duties under an English merchant in whose employ he serves as an accountant. About twelve o'clock a letter was received from him which one of my friends was called upon to interpret. It intimated to his unfortunate family the news of his having embraced Christianity. 'Being the Lord I have openly acknowledged him,' was the sentence that rent the hearts of his unfortunate wife and aged mother, and they burst out in a fit of loud wailing. The news having quickly spread, the whole of the city was in a dreadful state of agitation. There was no man, woman, or child, but ran to the place to see and sympathize with the lamenting family, and all expressed their commiseration in a manner impossible to describe.

"It was the close of the evening when all the Raisees and gentlemen of the city flocked to see him in his master's bungalow; and they expostulated with him regarding what he had done, but he, in order to cut short the discussion, took a glass of water out of a Christian's pot, and drank it before their face, saying he saw the Lord there.

"He has not yet been baptized, but has taken of Christian food, which is sufficient to dissolve all connection with his family as far as Hindooism is concerned."

—The child of Mr. Martyn, Bandmaster at Poona, was poisoned by liniment which was given by mistake instead of a tonic mixture.

—April 25th, at St. George's Hall, Langham place, the Lord Archbishop of York delivered the first of a series of lectures which have been organized under the auspices of the Christian Evidence Society, with the object of meeting "the current forms of unbelief among the educated classes." His discourse was on the theory of the development of the universe by the agency of purely physical laws without the intervention of an intelligent Creator. He directed special attention to the analysis of the idea of causation, and to the elaboration of its true character, also to the refutation of the theory, prevalent among certain classes of scientific men, that the presence in nature of order, arrangement, and means to ends, is not proof of the presence of a designing mind.

Tuesday, May 23.

—*Missionary Herald*: "The Berlin Missionary Society has had a remarkable financial experience within the last few months. During the first half of 1870 its receipts were very satisfactory; but during the last half of the year, by reason of the war between Prussia and France, they were seriously diminished. On the 1st of January, 1871, it was found that the ordinary income of the twelve-month which had just closed, had been but 47,079 thalers, or 21,164 thalers less than the income of 1869. And it was also found that, in the absence of extraneous and extraordinary assistance, there must be a debt of 10,000 thalers. But Providence had kindly arranged that the needed relief should come from an unexpected quarter.

"In 1857, the well known Griqua Captain Cornelius Kok, conveyed to the Berlin Missionary Society three or four square miles of territory, lying on the Vaal River, South Africa, for the nominal sum of 500 thalers. His object seems to have been to aid the Society, by means of this large tract of land, in giving the gospel to the Korannas. A part of it, however, was so barren and worthless that the Land Commission of the Orange Free State did not regard it as deserving the honour of being taxed. And yet, in this desolate region, diamonds have been found within the last few months! A multitude of adventurers hastened to the spot, of course, anxious to enrich themselves with the new-found treasure; and inasmuch as it was impossible to keep them away, the missionaries asked that a certain percentage of the precious stones, discovered upon their property, should be given to them. It was not easy to compass their object; for men who rush to gold fields and diamond fields, are not always careful to respect the rights of others. But after much trouble and perplexity, 10,000 thalers were secured for the missionary society, before the end of 1870, just enough to enable the Committee at Berlin to report the treasury free from debt!"

—*Bombay Gazette*: "It is bad enough to spend lacs of rupees on a light-house so situated that it may cause some shipwrecks, but is not likely ever to prevent any, or to go on continually extending bunders which can never be of any greater service than they already are to the trade of the port. These are minor blunders; the waste of two millions on what seems to be a useless or even burdensome property is a much more serious affair, for it may prevent us from having either docks or piers worth the name in Bombay for thirty years to come. Nothing can be more humiliating to an Englishman than to contrast what the French have done at Suez, under the patronage of a prince who is his own Public Works Minister, in constructing the magnificent pier along-side which the mail steamers now run to land passengers and cargo at the railway terminus, with the shameful way in which splendid capabilities of Bombay Harbour are neglected or misused by our enlightened

...oorkee, Sultan of Muscat, has issued a ...n strictly prohibiting the import of ... to any part of his dominions.

...s Express; Melbourne, April 22: Mr. ...nerly a member of the Victorian As... been murdered at Fiji. The coroner's ...d a verdict of murder against his part... —Some traces of Leichardt's party are ... have been found near Cooper's Creek, ...skeletons have been discovered.—Good ...eing made with the telegraph line to ... and there seems to be no doubt that ...e completed in time to meet the cable ... contract for a further 60 miles of ...stern Railway has been accepted by ... Government at £314,993.

...Napier, Governor of Madras, gave a ... "Painting in India," in the Evangelistic ...e *Madras Times* says: "He drew attention ...e religious and historical paintings of the ... and to the degradation of the art of ...n India after the time of the Buddhists. ...e observed had been practised in a most ...l spirit. The lecturer touched upon ...ent forms of painting that had been ...in India, and expressed his conviction ... had been done. He however had hopes ...t would yet be practised with success ...tives of this country. His Lordship ...sed the questions as to how the art ... introduced into India, and how it was ...ised by the natives of this country. ... observations as to how the art might ...ced into India, his Lordship dwelt at ...he subjects from which the artist could ... practise. India, he thought, was not ... resources for the art."

...stralians are catching the Russophobia. ...*ne Argus* says: "It is stated that in... ...s been received here to the effect that ... authorities have it in contemplation ... an expedition to New Guinea, with the ...nding a party on that quarter of the globe for the purpose of scientific research and exploration. It has been suggested by a correspondent of this journal that this is but an indirect method of establishing a footing in that territory preliminary to ultimate annexation to the present vast possessions of the Russian empire, and he remarks that with New Guinea once a Russian possession, it would fare ill with Australia in the event of any unforeseen complications arising between the mother country and that Power at any future time. In order to counteract the plans of Russia, it has been proposed that the Victorian Government should organise and despatch an expedition to treat with the natives of New Guinea for certain portions of their territory, for the purposes of settlement."

—The Junius controversy is settled. There is evidence from handwriting to prove that Sir Philip Francis was the author of the letters of Junius. What if he was?

—William Tayler, Esq., delivered a Lecture on Popular Education in India, before the East India Association in London, last month. Here is an extract from some notes embodied in this Lecture: "We are in a Zillah school, containing 150 boys. Here is the second class, in which there are twenty students. Let us see what they are about. I ask the nearest boy his name. It is Bujoo Das. What is he reading? But stay, let us first inquire who is Bujoo Das; what his position in life, what the prospects before him, what are his allotted duties? Bujoo Das is a very promising lad—quiet, intelligent, and docile; his big, bright, inquiring eyes, denote considerable intellectual aptitude; while his thin legs and large stomach equally indicate physical deficiency. He is the son of a small farmer earning some 40*l.* per annum from the proceeds of his farm, and, as he has a large and hungry family to support, he screws with some difficulty the means for his son's schooling. In the natural course of things the boy Bujoo would succeed to the paternal farm, carrying on his rustic operations in precisely the same way as his father, grandfather, and remote ancestors for fifty generations, varying, perhaps, his peaceful and insipid pursuits with the occasional spice of litigation with his own tenants or neighbouring landholders; but, in all probability, passing quietly down into the valley of shadows, '*more majorum*,' unlettered certainly, but without much guile; ignorant of all history, ancient or modern, but temperate withal, and quite satisfied with tepid water out of his ancestral lota for his daily beverage. Of poetry innocent, but contented with his lot. Tenderly careful of his old father, if alive, affectionate to his children, and generally kind to his wife; though he would, perhaps, beat her if the vegetable curry was not well cooked, or if his hookah is not ready when he returns from the field. Such is Bujoo in his present condition—such would he be in his future uninterrupted incidents. Well, we have got him as he is into our Zillah school, and are educating him. He is about to read—his brown finger has got fast under a line—his eyes are dilated, and he seems preparing to swallow book and all at a gulp. Let us hear what he is learning under our auspices:—

'Go, rose, my Chloe's bosom grace;
How happy should I prove,
Might I supply that envied place
With never-fading love!
There, Phœnix-like, beneath her eye,
Involved in fragrance, burn and die;
Know, hapless flower, that thou shalt find,
More fragrant roses there;
I see thy withering head reclined,
With envy and despair.'

"Here Bujoo, who has read right through the stanza without a stop, pulls up with a long breath and a look of panting exultation; and here, perhaps, I may pause and exclaim, not in exultation but in sadness of heart, 'Un-happy Bujoo—ill-fated boy! Is it for this you have left your father's rustic roof, and toiled some three years and more in mastering the most difficult of foreign languages, to be bewildered, if not corrupted, by amorous metaphors and jingling love ditties!' What possible right has Bujoo, the mild brown boy, to wish himself a rose in Chloe's bosom? What is Chloe to him, or he to Chloe? Bujoo, himself about eleven, married an infant of two years old some years ago, because Bhugwan Das, his father, and Goluk Chunder, the infant's father, so arranged it; she is now ten, and has just had her nose bored; they will soon live together as man and wife. She will make his curry and prepare his hookah. He will shut her up as if she were a favourite cow, and occasionally beat her; but as for 'never-fading love,' poor Bujoo never dreamed of such a thing. Even for an English rustic these amorous poems would be of very questionable utility; but to a native they are worse than useless—they can convey no meaning or ideas whatever except what are corrupting; for love, innocent and pure, with all its sentiments and tender fancies, is a thing foreign to his nature and habits."

—*Ceylon Observer*: "A curious and important discovery of old Roman coins has just been made at Batticaloa; as we are informed, as many as 1,500 copper coins have been found in a piece of pottery, and they are expected to be regarded with considerable interest as supplying important evidence on problems connected with the early history of Ceylon, known to the Romans as 'Taprobane.'"

Wednesday, May 24.

—It is stated that the Waghurs have plundered a village called Tookna, somewhere near Porebunder.

—*Times of India*: "At the close of the trial of a soldier named Calvert, at the Allahabad Criminal Sessions, for attempting to murder and for assaulting (on which latter count he was convicted) a young girl with whom he had been keeping company, Mr. Justice Turner spoke very strongly of the iniquitous custom too prevalent in regiments of allowing girls to marry while still of very tender years. In this particular case the young woman was hardly fourteen when marriage was planned for her. In the opinion of the learned Judge such a custom enables the parents to make the marriageability of the girl a mere matter of traffic, and conduces to a great deal of immorality."

—The Bombay and Baroda Railway from Ahmedabad, through Kattyawar, to Wudhwan, was opened for traffic yesterday. This extension is fifteen miles in length, reaching as far as Sanand.

—Mr. J. A. Crawford, boating on the Jhelum, was drowned on the 15th. Lieut. Hare, one of the party, made a daring but unsuccessful attempt to save him.

—It is said that 200 men will be dismissed from the Custom House, to reduce the expenses. If this is true, it follows that the Custom House has been employing a great many supernumeraries.

—Mr. Ardaseer F. Moos is to lecture in Gujarati on The Inductive Coil at the Framjee Cawasjee Institute. A very large inductive coil has been fitted up at the Institute. The *Gazette* thinks the lectures will be very popular.

—Mr. Narmadashunkar, the Gujarati poet, has brought an action against the Vudnagara Nagar Brahmin caste at Surat, for having declared him out of caste, in consequence of his countenancing a widow-marriage.

Thursday, May 25.

—Fears are entertained for the safety of the Str. *Collingwood*, which left Suez for Bombay a month ago.

—Mr. Martin Gallagher, Municipality Inspector, has been killed by being thrown from a buggy.

—A telegram announcing the result of the Derby race was received yesterday in 11 minutes. The winning horse was one that nobody knows.

—*N. Y. Observer*: "The believers in Spiritualism in this city held their anniversary last week in a small hall, which, however, was large enough to hold all the faithful, with room for curious and incredulous spectators. One of the daily papers reports that 'after the opening hymn, the venerable Judge of the Supreme Court, John W. Edmonds, was introduced by the Secretary of the Association. His remarks covered a period of many years of Spiritualism. He referred to the days of ancient spirits, of the Witch of Endor, and to the times when Job said that the "hair of his flesh stood up." In concluding his address, he announced that he had received from his old friends,—James T. Brady, Ogden Hoffman, and Nathaniel P. Tallmadge,—a despatch from the other world, stating and regretting their inability to be present in bodily form.'

"Other speakers followed, and the celebration closed with a ball in the evening. Whether the spirits danced attendance does not appear, no 'despatch' having been received from them on this point."

—Same: "Mr. Thomas Snell Smith, a graduate of Amherst and Andover, and under the appointment of the A. B. C. F. M. to the Ceylon Mission, was ordained at Concord, Ill., March 21. Sermon by Rev. L. Whiting, D.D., of Janesville, Wis.; charge by Rev. S. B. Fairbank, of Bombay, India. At the conclusion of the services Mr. Smith was united in marriage to Miss Emily Fairbank, daughter of Rev. S. B. Fairbank. They intended to start for their appointed field May 10th, in company with Rev. Mr. Sanders. Mr. Smith is son of a missionary in that same field."

Friday, May 26.

—Telegrams have been received from England stating that the Secretary of State has finally sanctioned the formation of the new Department of Agriculture and Commerce. Mr. A. O. Hume will, therefore, be immediately appointed Secretary of the Department.

—Deaths last week, 312. By small-pox, 37.

—Mr. Alex. Raitt, Carwar, shot two large tigers May 9th and 11th. They had been a terror to the Natives for some time.

—*Overland Mail*, May 5: The sixpenny Income-Tax Budget is most unpopular. The Cabinet have, however, secured majorities in two party votes. The divisions have been preceded by lively debates. The Government are ridiculed for abandoning their first Budget.—Ministers have been defeated by 197 votes to 96 on a resolution for the preservation of Epping Forest.—Mr. Jacob Bright's Female Suffrage Bill has been thrown out by 220 votes to 151.—The probable course of the Government in regard to the Licensing Bill is doubtful. The Bill cannot be carried in its present shape.

Mr. Seely's proposal for a penny post between England and America was modified, on a promise by the Government that inquiries shall be made as to its working.

The attack on Paris has yet to be made. Fort Issy has been evacuated by the insurgents. Gene-

ral Cluseret, the War Minister, has been removed under arrest. General Rossel succeeds him.

The Duke of Argyll has assented to a survey of the Paumben Channel, with reference to the construction of a ship canal between India and Ceylon.

Torpey, the diamond thief, has been sentenced to eight years' penal servitude.

Telegraphing on Wednesday night, the *Times'* correspondent says:—

"Throughout all last night and to-day the cannonade has been furious. I had a full view of Issy for several hours this afternoon. The batteries at Châtillon, Meudon, and Brimborion shelled it heavily. It replied from guns placed in a redoubt at a short distance in advance of Fort Issy, and occasionally from one battery on the bastion. Breteuil fired constantly on the Point du Jour, and a battery on the *enciente* near the Point du Jour threw shells over to Sèvres and the Park of St. Cloud. Valerien shelled both the Point du Jour and Porte Maillot, and there was an intermittent musketry fire between the military advanced posts within 250 metres of the ramparts in the Avenue de Neuilly, and insurgents crouched behind walls inside Porte Maillot. A considerable number of prisoners have been brought into Versailles this evening. In the course of the afternoon I saw M. Thiers at Montretout and in the neighbourhood of some of the advanced posts."

In the sitting of the Commune, on May 2, M. Jourde, the Delegate of Finance, submitted a report showing that the expenditure of the Commune from March 20 until April 30 amounted to 25,138,089 francs, and the receipts to 26,013,916 francs. The latter include only 303,000 francs of the contributions paid by the Railway Companies. M. Jourde declared to the Commune that he had 2,000,000 francs in hand on May 2, but that it would probably become necessary to make an appeal to credit by means of a guaranteed loan. He hoped to reduce the budget of the City of Paris by at least 50,000,000 francs per annum. He intended to take off 50 per cent. of the Octroi duties, and to double the amount appropriated for public instruction.

A congregation of Dissenters at Wimbledon, numbering between 400 and 500 are about to join the Church of England. The trustees will open their chapel as a church, and the Bishop of London will license the same. It is intended that the services shall be that of the Evangelical type.

Miscellany.

American Mission Report; Rev. Waneram Ohol. Rahoori:

"One person received was a young girl of fourteen or fifteen years of age. Her parents are idolaters, and at the time of her birth they consecrated her as a *Murali* (religious prostitute) to the god Khundoba. But when she had grown up and her parents were going to take her away to be married to Khundoba she said to them, 'I will not become a *Murali*, but I am going to be a Christian. Do not lead me in the way of destruction.' But the parents would not listen to her. They said that they had made a vow to Khundoba and that she *must* become a *Murali*. She would not consent, and they therefore began to beat her. She then ran away from them and came to my house. Her mother came running after her, and rushing into my house caught her, beat her, and gave her the most wicked abuse. She said to her, 'If you will not become a *Murali*, I will kill you,' and so saying she seized a large stone to beat her on the head, but some bystanders caught the stone out of her hand. The girl then ran away to a Government officer, and openly declared her purpose to be a Christian. She told him that her parents were using violence upon her to make her become a *Murali*, and that they were beating her because she would not consent. She begged him not to deliver her into their hands. Upon this the officer called the parents and told them that the girl had sufficient understanding to be at liberty to act according to any religion she should prefer, and that if they troubled her or forbad her acting according to her wishes in this matter, they would themselves be punished. The girl afterwards professed Christ, and was received to the church."

Statistics kept by Mr. Bruce show that his assistants have visited on an average 159 villages monthly, and preached in the aggregate 5,541 times to about 70,000 men and 11,000 women.

—Mr. Colfax, Vice-president of the United States, addressing a crowded assembly in Washington on the subject of Intemperance said: "He knew very well when he accepted the invitation to speak that he could say nothing new upon the old story of woe. Yet he felt it a duty to stand before an audience so impressive in its numbers and in its weight and character, in the capital of the nation, and to give them the reasons for the faith that is in him. (Applause.) He never stood before his fellow citizens to speak to them of all the horrors that this enemy of the human race brings upon its victims without feeling sad. In our land there are to-day 400,000 more of its citizens engaged in manufacturing and selling intoxicating liquors than there are in preaching and teaching in all religions and in all sects in our country. Our 40,000,000 of people pay $12,000,000 per year for the support of God's ministers, and one thousand millions of dollars per year to put into their mouths an enemy to steal away their brains and embitter their lives. Was it strange that these facts made him sad? Only a few days since he heard at the Capitol of an old friend of his boyhood days who migrated to another State and occupied a finesocial and political position there, who during this winter had marched down the downward pathway to a drunkard's grave. If he could impress it upon the minds of his hearers as palpably as it appeared to him, it seemed to him that none would leave the hall without resolving to trample for ever under their feet the intoxicating cup. If they could have pass before them in panoramic review the dire results of intemperance for twelve months, what a sight it would be! They would see before them passing an army of fifty to sixty thousand men that, with minds debased and dishonoured by the thraldom of intoxication, are marching on to that saddest of all deaths, the death of the drunkard. He remembered what had been said by Him who cannot lie—that no drunkard shall enter the kingdom of God. We are made in the image of God, we are the reflection of the mind that created us, and if we willingly degrade and debase and dishonour this image of the living God—in that land were there is joy and peace for evermore, there is to be no home for us."

—*N. Y. Observer:* "The Methodists have spoken out on the subject of taking gifts from City or State Governments for sectarian purposes, and have given no uncertain sound. At the Preachers' Meeting in this city, last week, the following preamble and resolution were adopted without a dissenting voice, one hundred and ten voting for its adoption:

Whereas, In the present and prospective condition of ecclesiastical bodies in this State, great abuses are inseparable from the continuance of State and municipal gifts to Churches and Church institutions, therefore,

Resolved, That we respectfully and earnestly advise all our Methodist churches and institutions neither to ask nor accept any such appropriations."

"The formation of the Women's Missionary Associations, auxiliary to the several Boards, is going on all over the country. Seldom has any movement in the work of the evangelization of the world made so great progress within so short a time. The movement is not only in the right direction, but one of great importance. It is manifestly called for by the openings for the labour of women in behalf of women in foreign lands, which only they can perform. It is very appropriate that Christian women, who cannot carry the Gospel to the Zenanas and harems of the Eastern world, should unite in sending out and sustaining those who are willing and able to go."

"The proper length of a sermon is one of those topics, the discussion of which, like some sermons, never seems to have an end. The simple reason of this is that no rule can possibly be formed that will apply to all cases. Some sermons are too long at fifteen minutes, and others too short at an hour. Circumstances, the state of an audience, but above all the actual power of the speaker to fasten and hold the attention of his hearers, must determine the point. No man should ever conclude that because his subject is important he is justified in talking about it when he fails altogether to interest, and, of consequence, to profit a congregation. The fault may be theirs, but it is more likely to be his. This, we think, is about the long and short of the matter."

—The following is from a pamphlet on the "Native Christians of India," by Dr. George Smith:

The spiritual characteristics and ecclesiastical prospects of the Indian Church is, of itself, a subject which would demand a volume for its discussion and illustration. Even when all have become one in Christ Jesus, the Bengallee and Madrasee convert differs as much from the Punjabee and the Afgan as the Latin races of Europe differ from the Teutonic. All are orientals, and so far we are prepared to find what is really the case, that a universal religion, oriental in its local origin, delights in the southern Asiatic in one of the two forms of a meditative pietism, or a fervid, but still somewhat unpractical, intensity. Again, the spiritual characteristics of Native Christians will be found to vary according as they are mere catechumens or new converts, or have been born of Christian parents. No one, even if he be not a missionary, can have held much intercourse with the educated youth of India without being greatly moved by the number who find a certain kind of spiritual life in Christ, but either are not convinced of the duty of cutting themselves off from thei[illegible] by a public profession of their faith, [illegible] moral courage to do so, and so go on str[illegible] suffering, and yet secretly rejoicing, all [illegible] From such the ranks of the Brahmo[illegible] recruited, to such it is a compromise, [illegible] house. The undoubted devoutness, vagu[illegible] and purified lives of many Brahmos are[illegible] result of Christianity, arrested in th[illegible] development, not only by the iron res[illegible] Hindoo civil society, but by the real [illegible] difficulty which one who abandons poly[illegible] turally finds in receiving the doctrine [illegible] ity or even of the divinity of Christ in[illegible] by faith. The struggle through whi[illegible] first convert passed, is precisely that [illegible] Hindoo inquirers are exposed, and [illegible] which, for the time, Brahmoism lay[illegible] many who would otherwise now be in t[illegible] Church, by its exaltation of an intuitio[illegible] alism above the necessity for a divine rev[illegible]

"The doctrines of Trinitarian Christian[illegible] the Rev. K. M. Banerjea soon after his [illegible] "which I thought were really accordin[illegible] plain import of Scripture language, were a[illegible] my feelings and inclinations. Socinianis[illegible] consonant with my natural pride, seem[illegible] insignificant as a professed revelation, th[illegible] not conceive how, with propriety, an Al[illegible] should work miracles for its sake. So u[illegible] mained in a state of doubt and perple[illegible] long time, till God, by the influence of [illegible] Spirit, was graciously pleased to open [illegible] discern its sinfulness and guilt, and th[illegible] ness of the great salvation which cen[illegible] atoning death of a Divine Redeemer."

The number of young men who are no[illegible] the kingdom of heaven, in the sense in [illegible] Lord used the words, is large in India. [illegible] doo, or even a Mussulman, especially if [illegible] to one of the physically and morally w[illegible] the sacrifice involved in the public p[illegible] Christ is so great, that it must either [illegible] or the cause of a more than usually hig[illegible] spirituality. And this will be found [illegible] case if the lives of the earliest convert[illegible] Indian Mission be studied. There are exceptions, where worldliness or formalism has caused the "first love" to wax cold, but they are few. Nor, although so many of the converts are led by the desires of their newly-formed nature to become professional teachers and preachers, is it only in their case that the Christian, who has inherited his faith and its privileges through centuries, rejoices in the grace of God. Clerks in offices, merchants at their desks, deputy magistrates in their courts, peasants in their fields, show daily how, like the apostles of old, they cannot but speak the things which they have seen and heard. Of the great body of the Native Church, however, it may be said that their Christianity is of much the same type as that of the rest of Christendom.

The prospects of the Church of India are brighter than at any previous period. The Church seems to have passed that early stage of which St. Paul said —"Not many wise men after the flesh, not many mighty, not many noble are called." Of Hindooism it is doubtless true, as it was of the old paganism, that God hath chosen the weak things, the base things, the despised things of the world to confound the things that are mighty; yea, and things which are not, to bring to nought things which are. But while no flesh may glory in His presence, we may rejoice, that as years pass on, Christ shows His power as of old to yoke all that is wise and noble and great to His triumphal car —that kings are wise, and judges are instructed to "serve the Lord with fear." Brahminism has sent its brighest ornaments in Krishna Mohun Banerjea and Pundit Nilakantha Gore, now ministers of Christ. Cultured teachers of Government

schools, like Gunga Ram and Professor Ramchunder of Delhi; distinguished university graduates, like Kalee Mohun Banerjea; Government clerks enjoying large incomes, like Behari Lal Singh; deputy-magistrates, like Tarini Churn Mitter, have either sacrificed much to preach Christ to their countrymen, or as judges, merchants, and physicians, commend the truth by their lives and seek to propagate it by their purses and their pens. Not less remarkable are the recent converts in Upper India from Islam. Of the Moulvies who conducted the controversy with the late Dr. Pfander at Agra, three have yielded to the truth of Christ, and of these, two are very learned men—Moulvie Safdar Ali of Jubbulpore, and Imad-ood-deen, who, before his death, was enabled to write one able work for his former co-religionists, and was ordained by the Bishop of Calcutta.

Nothing has been said of the question of missionary success. If the facts we have stated, if the one stubborn fact of the existence of such a Christian community and Church of 350,000 souls, and its annual growth, have no meaning, argument is at an end. This is what God hath wrought by a handful of men, destitute of what have been termed the five grand auxiliaries to their missionary labours which the apostles enjoyed—the power of working miracles, the gift of tongues, the use of one oral language, the universal power of one [illegible] the cosmopolitan character of Jewish [illegible] or has any reference been made to [illegible]g methods of missionary operations, [illegible] the preaching and teaching systems. [illegible]ally evangelistic, the former when [illegible]boriginal and uneducated classes; [illegible]en applied to the strongest fortifica-[illegible]ndooism and Mahomedanism, so as to [illegible]onsecrate the marvellous intellectual [illegible]al progress of India with divine truth [illegible]sten indefinitely the disintegration of a [illegible]ociety, fast becoming as hopeless as [illegible] Roman empire. Of the two, the more [illegible]l successful, in Northern India at least, [illegible]hat of evangelising by schools and col-[illegible] which the Scotch Churches and the [illegible]issionary Society are so honourably [illegible] Since the Serampore missionaries pro-[illegible] Dr. Duff elaborated, that policy, every [illegible]tant sect has been led by experience [illegible]n the great cities, till now the capital [illegible] and its suburbs alone enjoy the advan-[illegible] great missionary colleges.

Missionary Society's Report; Rev. T. [illegible]e Money Institution:

[illegible]y lesson we seek to take advantage of [illegible]unity of directing the attention of the [illegible] superiority and claims of our most [illegible]. The boys have been encouraged to [illegible]s in private for a solution of their diffi-[illegible] for further information, but very few [illegible]d themselves of the opportunity. Though [illegible]s seek to sow beside all waters, yet there is no apparent result. The solemn question arises, What doth hinder? The Gospel, like its Author, is the same yesterday, to-day, and for ever. Why, then, have we year by year merely to speak of work done, instead of success gained? I believe that our connexion with Government is an unmixed evil. The solemn truth, 'No man can serve two masters,' receives a striking, though painful, illustration in Mission work. Our schools are estimated by the number of boys they pass and the grant they obtain: hence, if we would have any boys in the school at all, we must try to pass well in the examination by the Government Inspector. Again, the studies are assigned by Government, and as they are many and difficult, the boys, of course, neglect and dislike subjects which are of no value in these examinations. I am inclined to be of the opinion of our Bishop, who thinks that Missionaries ought to spend their strength in educating the masses and our Christian children, rather than in giving a high English education to a number of heathen."

The Rev. Appaji Bapuji, Bombay, says:

"On Easter Sunday I baptized a whole family—man, his wife, and child.

"I am glad to say that both the man and his wife were of good report before their baptism, and were much liked by our Native Christian brethren of all the Churches, and since their baptism they have given me and others great satisfaction. I made an allusion to this man in my Report for 1868. He is an honest and truthful man. When he was a Hindoo he was a rigid follower of '*Kabir Panth*:' he never took his meals without first bathing and saying the usual prayer, which always required him an hour. When he became an Inquirer he brought several *Kabir Panthi Gurus* to argue with us, that we might have an opportunity of pointing out the Truth to them, and also that he might see how we could defend our side. This was done on several occasions when I was living at *Nagpada*, near my friend Shahoo Daji, of the American Mission. He and I spent several nights in arguing and preaching to these Gurus. At last, one day, Soloman came to me and said, 'I must now throw myself at the feet of Jesus, as I fully know that there is no other Saviour who will be able to save me from the burden of my sin.'

"Soloman, as a true Christian, never loses an opportunity of speaking about Jesus to the people who come in contact with him. Both he and his good wife are ornaments to our Native Christian community, and I hope by God's grace they will be instruments in drawing many a soul to the feet of Jesus.

"There was another case of interest towards the end of June last. An aged woman, mother of one of our Native Christians, by name Rahi Bai, was baptized by me on her death-bed. Her son and his wife and family of five children were all Christians, and she only was not baptized on account of her bigotry. The first time I was introduced to her I found her very furious, and as soon as anybody began to read or speak about Christianity she used to get away, or pour abuse both on her son and the preacher. One day she actually put me out of her house. On leaving the house I said to her, You send away your own peace of mind, and the time will come when you will repent for refusing the loving offers of Jesus Christ, who shed his precious blood for you. She seemed to be a little calm. I did not visit the family for some days after that. One day I had three calls from her son and his wife, and, as I was out of time, one of them was waiting for my arrival. On my return he said, My mother has sent for you, kindly come over and see her. I replied, She does not wish to see me. He said, She begged of me to call you: she is now like a lamb, and regrets treating you and other Christians with contempt. She wants you to come over and speak to her about Christ, and then to be baptized. I went and saw her in the company of his Christian friends. She was on her death-bed, and in great agony. She made an effort to speak to me, but could not. From the conversation she had with her son previous to my arrival, and her assent to all our questions, by her significant looks and signs, I was assured of her change of mind; consequently, with the consent of my friends and companions, I baptized her, as I had not hopes of her surviving. Next morning, a little before her death, she was able to speak; and after embracing her son and his wife, asked their sincere pardon, particularly for showing dislike to Christianity and rejecting the Truth so long. After that she expressed her full belief in Jesus Christ, and asked her son to pray for her. I was sent for; but before reaching the place, her soul had gone to the Saviour."

The Rev. W. S. Price, Nassick:

"It is wrongly supposed by some that the Orphanage is the *main* feature of the work at Sharanpur. It was so no doubt, many years ago, at the very beginning of our undertaking, but it has long ago ceased to occupy that position. It has come to be regarded by us as a most useful, but, at the same time, a secondary branch of our Missionary agencies.

"As a Missionary Institution the Orphanage has borne good fruit. By its means not a few have been rescued from heathenism and trained to a life of Christian usefulness. It is a fact that some of the most efficient and promising Native agents of the Society in Western India have been brought up almost from infancy in the Orphange. Among these may be numbered a native ordained Pastor, a Catechist, seven School-masters and Teachers, besides a number of respectable artizans, together with their wives.

"The Industrial Institution is still in existence, though it has passed into a new phase. An intelligent Native Christian has taken it in hand to work on his own account. He engages to train any Orphans or other Christian youths we make over to him, and to fulfil the other objects for which the Institution was founded. In return for this he has the use of the buildings at a moderate rent. The resident missionary has now no pecuniary or other responsibility in connexion with the working of the Institution.

"*Preaching to the Heathen.*—This has been systematically carried on in Nassick and the surrounding district. Ten Native Evangelists have been engaged in his work. They go forth, two and two, and at the beginning of every month, to preach the gospel in the villages assigned to them. The last week in the month they spend with their families, receiving instruction every day, and preaching in Nassick and the immediate neighbourhood. This regular sowing of the seed of the Word by Native agents has not been without results."

The Rev. C. S. Cooke, Malligaum:

"Our agents at Dhoolia succeeded in selling many tracts and some Bibles, both in Marathi and English. At Phouldour, a village in connexion with this branch of our Mission, there are eight Christians. I hope to open a school at Dhoolia on the first of December. I am getting two competent Christian masters from the C. V. E. Society's Normal School, Ahmednagar, one of whom I purpose stationing at Dhoolia. Our second out-station is at Sawkarwadi, a village twelve miles from Malligaum. Here an Evangelist is stationed. His duty is to have services for the ten Christians living here, to teach the Christian children, and to preach the Gospel, from his house as a centre, six miles round. Our third and fourth out-stations are at Pimpalgaum and Sawargaum, distant from Malligaum about 36 miles each. Shantavun labours at Pimpalgaum, and ministers to the eight Christians there. At this village there are two Inquirers. I hope that they will both be admitted to the visible Church of Christ by baptism in February next."

Rev. Ruttunji Nowroji, Aurangabad:

"The staff of lay agents under me is greatly reduced in number. Three have been disconnected by the Corresponding Committee on account of their incapacity to assist in preaching the Gospel, and two others have been dismissed for bad conduct. These have caused me much sorrow and disappointment. It must be admitted that, owing to the pressing need of helpers, more care unhappily has, in times past, been shown to the quantity than to the quality; but I hope the time is not far distant when our training Christian institutions, such as those at Sharanpur, will raise a class of Native agents of that usefulness, earnestness, and piety which we so much need in all our Mission stations. My agents meet me here on the 1st of each month, when they remain for a week or so, to receive a systematic course of training for four or five hours daily. They give account of their preaching in the district, and after being much refreshed and encouraged they return to their respective spheres of labour. They are simple but earnest men, anxious to impart the saving knowledge of the Redeemer to their countrymen. With some I am particularly pleased and satisfied. One of them, Ramjee, has grown old in the service of the Mission, and has, under God, been the means of bringing over many into the Christian Church. I have watched with much pleasure the great respect in which he is held in his native village by all the people, high and low.

"I have a number of Inquirers, both of the Mahar and Mang caste, throughout the district. Some of these have pressed me again and again to receive them into the Church by holy baptism. But owing to the ignorance of some, and caste prejudices of others, I consider it my conscientious duty to keep them all on a longer trial. Unless we expect (as was once beautifully expressed by our venerable Home Secretary, Mr. Venn) '*intellectual* and *sincere* faith in our Inquirers,' I fear we shall soon fill the Church with unworthy and troublesome people. The majority of the Mahars desire to mix up with Christians of higher caste, while they hesitate to associate with those of the lower. The Mangs, on the other hand, are not all prepared to give up their hereditary rights, which they are required to do when they refuse to beat the drum or play on the cornet before the village idol. I warn my Christians to abstain from all such abominations, and expect the Inquirers to do the same. But few among the latter are willing to make such a sacrifice. You will thus see that we have many encouragements as well as many drawbacks; still I am persuaded that these obstacles will all, one by one, be removed; and that Light and Truth will eventually triumph over heathen darkness."

Rev. J. Sheldon, Kurrachee:

"One of our Catechists, in the spring of the year, made a successful missionary tour through Cutch and Lower Sindh, where, as is usually the case, when the Gospel is first proclaimed, he was listened to with attention. The Missionaries have also visited Tattál, a town abont 60 miles from Kurrachee, and have preached in its bazaar. We have been strongly urged to open a Branch Mission and School on the coast of Kattywar, between which and Kurrachee a considerable trade is carried

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on; but our diminishing funds sternly forbid it. In connexion with our evangelistic duties the sale of books has been far in advance of former years. From 900 to 1,000 of religious publications in various languages have been disposed of to all classes of the community, and some of them have found their way to the Persian Gulf Stations. The direct preaching of the Gospel and the distribution of books have been amongst the most encouraging efforts of the year. Our most disheartening labours have been in our intercourse with the educated *Amils*, who at one time were so interested in Christian teaching. The loss to them last year of one of their number greatly embittered them, and no stone was left unturned to annoy and oppose us. The convictions of some of them were too strong to admit of the advocacy of either Sikhism or Hindooism; but Brahmoism seemed to furnish them with vantage ground both against Hindooism and Christianity. Puffed up with great ideas of their own importance, supported in no small measure by the specious reasonings of Baboo Chunder Sen, as well as by his enthusiastic reception in England, they for some time affected the loftiest indifference to their own ancient creeds and, as they were pleased to call it, effete Christianity. Time, however, and better thoughts have satisfied them that their boasted 'inner light' is a very insecure basis of faith, and during the last few weeks signs of the old good feeling have appeared. The Brahmos, who five months ago were boasting of their increasing numbers, have been reduced to three *bonâ fide* members, and even they have not wholly broken *caste*."

Rev. W. A. Roberts, Kurrachee:

"While leaving to my brother Missionary the report of the work of the station, I may mention two impressions which have been deepened by my first year's acquaintance with our work—the necessity of looking to higher means than any human agency for spiritual results, and the need of patience and forbearance in our endeavours to make known the Truth. Nearly twenty years has the seed been sown in this province faithfully, and I am sure, ably and affectionately, and yet there have been very few converts. The secondary results, I am persuaded, are as satisfactory as could well be expected: numbers of young men, now scattered through the province, have been trained in the schools, and you constantly see that they afterwards regard the Missionary as their friend; but yet, not to speak of heart qualifications, their surroundings and associations are so strongly opposed to Christianity, that they fail to embrace it; and here is seen the need of patience. Christianity is so entirely at variance in its requirements and spirituality from the sensual religions among which they are brought up, that time must still elapse before the masses see its difference, to appreciate, and, much more to embrace its teaching."

TELEGRAPHIC NEWS.

Versailles, May 18th: An explosion occurred yesterday in a cartridge manufactory in the neighbourhood of the Champs de Mars. One hundred persons fell victims to the explosion, which is supposed to have been the result of a plot.—The Versailles Assembly has adopted the ratification of the Treaty of Peace with Germany. An exchange—proposed by Germany—of the French frontiers towards Luxemburg for the arrondissement Belfort was adopted by 440 against 98 votes.

London: Paris telegrams state that the Committee of Public Safety calls upon the National Guards to ensure the triumph of Paris, showing that frightful results would follow a victory by the Versailles troops.—The Prussians are cutting down the forest between Raincy and Montfermeil, in order to provide a great quantity of fascines and gabions. It is believed that these preparations are destined for an attack on Paris in a few days.—Twenty important members of the Commune have retired, protesting against the existence of a Committee of Public Safety.

19th: In the House of Commons last night Mr. Grant Duff stated that the examination of candidates for admission into the service of the Indian Government as Civil Engineers, would this year be similar to that in 1870. Arrangements had been made for persons educated outside Cooper's Hill College to be admitted to the Cooper's Hill College first examination in 1874.—At the interview between M. Thiers and Chung How, the former stated that the French Minister had been instructed to continue negotiations with the Chinese Government. The Embassy had been disturbed by the Chinese Circular, which was calculated to create difficulties.—The report of Mr. Medhurst on the trade of Shanghai shows that native opium is gradually superseding the Indian. He further states that the mixed Court at Shanghai has utterly proved a failure.—Mr. Medhurst has been gazetted consul at Shanghai.—Advices from Paris state that the *Cri du Peuple* announces that the Committee have decided to blow up the City rather than surrender.—The ratification of the Treaty of Peace between France and Germany will be exchanged at Frankfort to-morrow.

20th: It is asserted that the Germans will shortly ask for an armistice in order to allow a plebiscitum to be held throughout France.—The Communists declare that they have repulsed obstinate attacks by the Versailles troops on Neuilly, Porte Maillot, Clichy and Issy.—The *Gazette* of yesterday contains the following appointments to the order of the Star of India:—*Knights Grand Commanders:* Maharajah of Oude, The Rao Pragmuljee of Cutch.—*Knights Commanders:* The Nawab Dowlar Bahadoor of Oude, The Nawab of Joonaghur, General George Jameson, Mr. John William Kaye, and Mr. Henry Sumner Maine.—*Companions:* Ali Mahomed Akbar Khan, Sir Jamsetjee Jejeebhoy, Mr. Mungaldass Nathoobhoy, Mr. Lionel Robert Ashburner, General Alexander Cunningham, Khajan Abdool Gunny, of Dacca, Venbankum Rasmiergar Istakant, Shungtony Menon, and Mir Shamemut.—The Indian Finance Committee have examined Sir Donald Macleod on the salt revenue. He advocated a system of mixed consultative councils. Colonel Robert Hamilton was examined on the question of the opium revenue. He recommended the gradual abolition of the monopoly.—The Army Regulation Bill is progressing slowly. An amendment by Major Anson, for permitting the purchase of exchanges, was rejected by 183 against 146 votes.

21st: Serious engagements took place yesterday at Auteuil and Passy. The result is unknown. The Versailles troops in the Bois de Boulogne made seven attempts to assault the ramparts with ladders, but a definitive assault was not attempted. The Commune declares that its position is everywhere strong, and that its confidence in ultimate success increases.—A Central Committee has resumed the administration of the war.—M. Henri Rochefort has arrived at Meaux.—The Federalists are returning into Paris in great disorder through the gates of Chatillon and Orleans. The Versailles troops are entering the gates of Saint Cloud. The ramparts round Montrouge have been abandoned.

Versailles, 22nd: 80,000 of the Government troops have penetrated into Paris as far as the Arc de Triomphe, and have captured the Chateau Muette with 600 prisoners.

London: The following appointments to the Order of the Bath have been gazetted:—*Grand Cross:* Sir Robert Vivian.—*Knights Commanders:* General James Alexander, General John Fowler Bradford, General Frederick Haines, General Charles Reid.—*Companions:* Colonel Edward Kaye, Colonel Charles Vyvyan Cox, Colonel John Black Spurgin, Colonel Thomas Wright, Colonel Charles Henry Palliser, Colonel Walter Fane.

23rd: Advices from Paris state that the tricolor was floating over Montmartre at noon to-day.—The Germans are preventing the escape of insurgents from Paris.—Versailles advices of to-day's date state that the Government troops now occupy the Palais de l'Industrie and the Invalides. A sharp engagement has taken place in the Place de la Concorde.—General Dombrowski has been wounded and attempted to escape, but was prevented by the Germans.

24th: In the House of Commons last night, Lord Enfield, replying to Mr. Eastwick, said that no information had been received regarding the alleged capture of Herat. He added that no arrangement had been made with Russia relative to the extent of the Ameer Shere Ali's dominions.—Clause II. of the Army Regulation Bill abolishing the purchase system was adopted by 208 against 169 votes.—The insurgents have set fire to the Tuileries, the Louvre, and other public buildings with petroleum.—The barricades in the Place Vendome and Place de la Concorde still resist.—The Government troops are attacking the barricades in the Place Belleville.—The insurgents are in despair, and it is believed that all active hostilities will be finished to-morrow (Thursday).—In addition to the other public buildings, the insurgents have set fire to the Conseil d'Etat.—Dumbrowski is in prison at St. Denis.—A tremendous explosion took place this afternoon in the centre of Paris.—The Tuileries are entirely burnt, but it is thought that the galleries of the Louvre have been saved.

PASSENGERS SAILED.

Per P. and O. Str. *Simla, 20th:*

For Brindisi.—Mr. James, C.S.; Mr. George M. Folkard; Lieutenant Colonel and Mrs. Fuller; Captain Trevois, child and European female servant; Mr. Hugh Maxwell; Mr. F. C. Chapman; Mrs. Everard Pryce; Mr. E. Christian; Mr. Edward Giles; Dr. Robert Bird; Mr. Kilvert; Colonel Herbert; Mrs. Douglas and native servant; Mr. R. H. Heenan; Mr. Fitzgerald; Captain Marryat; Rev. C. N. A. Dall; Mr. Edmund Jones.

For Southampton.—Mr. John Harris; General, Mrs., and Miss Barron and native servant; Mr. and Mrs. O'Brien and 3 children; Mr. A. J. Dodson; Mr. Thomas; Mr. and Mrs. R. Booth, 3 children, and European maid-servant; Mr. Edwin Lewis; Mr. and Mrs. Deacon; Mr. Hadon; Assistant Surgeon Royle; Lieutenant Wooley; Lieutenant R. Rogers; Assistant Surgeon Charles White; Mr. Wyllie; Lieutenant R. Wyllie; Dr. Foss; Mr. A. Fraser, and Lieutenant Armstrong.

For Gibraltar.—Dr. and Mrs. Almeida; Mr. Antone Lopes Mendes; Mr. Antone Ferray; Mr. Francisco Noble, wife, and child; Mr. F. C. Logo; Mr. F. A. Menezes; Mr. J. B. Athaide.

For Suez.—Mr. W. S. Neale C.S.; Mr. H. E. Bright; Mr. George Hooper; Mr. James Halliday; Mr. J. M. Leishman; Mr. John Ferrie.

For Aden.—Mr. and Mrs. G. A. Buckler and child, and Mrs. Way.

Per Str. *Lorne, 24th:*

For Liverpool.—Mr. and Mrs. Meiklejohn, Miss R[illegible]ron, and Master Raymon.

DOMESTIC OCCURRENCES.

BIRTH.

STOCKBRIDGE—May 19th, at Kamptee, the wife of T. J. Stockbridge, of a son.

MARRIAGE.

PAYNE—BAKER—April 18th, at Dovercourt, E[illegible] H. Payne, Esq., late of H. M. U. Civil Service, Bombay, to Mary Ellen, daughter of T. Baker, Esq., of Brunswick Gardens, Kensington.

DEATHS.

GANE—May 21st, at the Adelphi Hotel, Bombay, Henry Brisco, the beloved child of Surgeon H. J. Gane, Civil Surgeon, Surat, aged 3 years 6 months and 21 days.

RIVINGTON—May 22nd, at Byculla, Arthur Joseph, infant son of P. Rivington, aged 22 days.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.